

# SOCIAL ACTION News-Letter

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January, 1954

## HOW THE CHURCHES OBSERVE LABOR SUNDAY

For many years the Department of Social Welfare has followed the practice of sending to pastors samples of materials produced by the Department of the Church and Economic life of the National Council of Churches for the observance of Labor Sunday, the Sunday preceding Labor Day but with little or no knowledge of how or whether the materials are used.

This year the Department enclosed with its communication to pastors a "We Did It" form for report on how the materials were used. Some 92 churches in 22 states reported that they observed the day. Thirteen of them ordered supplies from the National Council office. (The U.C.M.S. does not stock these materials.) One report said simply, "We did nothing." Another, a seminary professor reported that he urged his preaching students to observe the day. Two churches reported that they printed the Labor Sunday Message in their church bulletins. Eight churches distributed the Message at the service, while 27 read it as a part of the service, and 42 used it in the sermon. Two pastors had the Message printed in the church paper and two posted it on the church bulletin board. One reported that the Message was read at a local union meeting, six cited that it was printed or referred to in the local press and in two cases it was read or quoted in local radio programs. In 72 reports only 15 had *only* a sermon; the remaining 72 had some other feature as well, including the use of labor people to preside at the service, serve as elders and deacons. In some instances craftsmen, war workers, postal employes, receptionists, miners, teachers were used. In 13 reports special bulletin board displays were mentioned and 3 churches arranged literature tables. One church plans next year to send a copy of the Message to all union men in the community. Another church had a special service of "Blessing the Tools," in which each person was invited to bring one or more tools of his daily work for blessing at the service. One church sent announcements to industries in the community with a request that they be placed on bulletin boards in offices and factories.

Among the 22 states represented in the reports, in addition to such highly industrialized areas as Indiana, Illinois, Ohio, Pennsylvania there were other states, such as Alabama, Ari-

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## MIDWEST CONFERENCE ON PROBLEMS OF ALCOHOL ANNOUNCED

The Department of Social Welfare announces that a Mid-West Conference on the Problems of Alcohol will be held at Christian College, Columbia, Missouri, June 21-25, 1954. The conference will begin on Monday afternoon, June 21, and will end on the afternoon of Friday, June 25. Churches in the mid-west area from the Rocky mountains to the Alleghenies will be invited to send one or more representatives to attend the lectures and serve as resource leaders in their churches upon their return. The forenoon sessions will be devoted to lectures by outstanding authorities in the fields to be covered followed by discussion in which

### Race Relations Sunday

February 14, 1954

*Have you planned for a significant observance in your church and community?*

all members of the conference will participate. The afternoons will be devoted to group seminars and to recreation. Inspirational addresses will be given in the evenings.

Such fields will be covered as science and the alcohol problem, the drinking habits of social classes, the effect of alcohol upon the human body, alcohol and nutrition, alcohol and mental health (including alcohol and mental diseases), alcohol and adult and juvenile crime (including the part played by alcohol in family discord), alcohol and traffic accidents, alcohol addiction and its treatment, the minister's relation to the alcoholic, the educational approach to the problem, and state and national laws for the control of the alcoholic beverage trade.

Board and room at the college will cost \$20 for the five days. A registration fee will be charged to cover promotion, honoraria and expenses of lecturers and resource materials supplied to each registrant. Churches will be asked to send selected representatives and pay their expenses. Inquiries should be addressed to the Department of Social Welfare, 222 South Downey Avenue, Indianapolis 7, Indiana.

## DISCIPLES STUDENTS STUDY LABOR RELATIONS

Under the auspices of the National Religion and Labor Foundation 50 students from six different seminaries attended the C.I.O.'s annual convention in Cleveland, Ohio, on November 17 and 18, and participated in a two-day study conference based upon its program. Nine of the students were Disciples from the College of the Bible in Lexington, Kentucky. In this group were: Robert Cook, Gerald Knose, Clayton F. Dougherty, Jr., John R. Scudder, Jr., Tommy W. Shepherd, David P. McMullin, Misses Beverly Browning, Deloris Minniear and Alberta Elkins.

Throughout the two days of the NRL conference, the students had opportunity to observe the operation of the CIO's "expanded program." Resolutions and discussions were as often on foreign policy, farm prices, political technique as they were on wages, hours or union organization drives.

In a question-and-answer session with Boyd Peyton, director of southern organization work for the United Textile Workers, students examined the organization process—who decides where organization will be attempted? what are the basic steps in the launching of a union? how is a union official trained? does religion make a difference when you sit at the bargaining table? — In other seminary sessions Tilford Dudley of the CIO's Political Action Committee discussed Communism's current threats, particularly in Europe, and Charles Webber, veteran industrial chaplain, told of his work with unions.

ALBERTA ELKINS

## DISCIPLES WORK CAMPS

*Plans for Disciples of Christ work camps in the summer of 1954 are rapidly taking shape. Definite commitments for a camp in Jamaica and one in connection with Flanner House in Indianapolis have been made. A location for a third camp is still being considered. Dates for the Jamaican camp are now set roughly as July 15 to August 23, and dates for the Flanner House camp now being considered will likely be June 25 to August 23. A two weeks "Leadership Camp," also at Flanner House, for the training of adults interested in directing work camps or learning more about them is also being considered. Dates for this camp will be June 12-25.*

THOSE INTERESTED IN ATTENDING DISCIPLES WORK CAMPS AND LEARNING MORE ABOUT THEM SHOULD WRITE TO THE WORK CAMP COMMITTEE, DEPARTMENT OF SOCIAL WELFARE, 222 SOUTH DOWNEY AVENUE, INDIANAPOLIS 7, INDIANA.

—B.N.

J.A.C.

## SOCIAL ACTION NEWS-LETTER

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*The opinions and points of view expressed in this publication are those of the editors and do not necessarily represent The United Christian Missionary Society.*

## SAMPLING CHRISTIAN OPINION

At a recent institute on social education and action held at Avalon Community Center, Los Angeles, under the sponsorship of the Commission on social education and action of the Christian churches of Southern California, each person was asked to fill out an "opinionnaire" on such social issues as foreign policy, use of the atomic bomb, the United Nations, Communism, race relations, and alcoholic beverage use. Sixty-one persons answered the questions.

As to the best means of achieving peace, 8 persons voted for more military strength, 34 for peace by negotiation, and 23 for international disarmament with inspection.

In regard to the use of the A-bomb, 12 persons favored its use to strike first in a "preventive" war; 13 for its use only if it is first used against us, and 35 for renunciation by us for any use whatever.

The entire group of 61 favored the U.S. remaining a member of the United Nations and doing everything possible to strengthen that organization. Not a single vote was cast for withdrawal.

As to the best means of defeating Communism, 5 persons favored demanding loyalty oaths of public officials, teachers and others in places of public trust. Fifty-eight thought the best way to defeat Communism is to concentrate on building a true Christian democracy.

Attitudes toward minority groups was encouraging. Only one person said that he would move as soon as possible if a minority group family should move next door, but this answer was qualified by the notation "depends on type." Fifty-eight said they would accept such a family as neighbors.

On the question "If a member of any minority group should be admitted to my church," one said he would change his church membership, again qualifying by "depends on type," though it is not clear in either instance whether the type of person or racial group was meant. It is encouraging

(Next Column)

## VOICES FOR FREEDOM

→*Who Poisons the Air?* What poisons the air of America today is not the issue of democracy against Communist totalitarianism. On that issue, virtually all are united. Those who divide the nation are political opportunists, resorting to totalitarian methods themselves; who employ the very tactics of Communism to batter down liberal opinion, internationalism, work for peace, and the vital American tradition. The activities of such groups and individuals have long since invaded world affairs. U. S. foreign policy has suffered discredit in many countries, most lately in friendly Canada.

It is time for the people of other lands to realize, as their press shows they do not, that there is another America. It is time for those in the United States who have given way to fear and confusion to know that they need not; to know that when they oppose the reckless trend at Washington they are members of a strong and gallant company who will not readily surrender the finest heritage of America. (From *Worldover Press*)

→*In Defense of Freedom.* From the welter of accusation and innuendo, grim fact and wild exaggeration, that has surrounded the question of Communist infiltration, two utterances stand out: one for its sanity, the other for its terse description of McCarthyism.

The first was President Eisenhower's assertion that the problem of Communism in government should be handled without injustice to any individual; that we cannot afford to destroy within the country what we are trying to protect from outside attack.

The second was former President Truman's summary of McCarthyism, the movement and the spirit: "It is the corruption of truth, the abandonment of the due process of law. It is the use of the big lie and the unfounded accusation against any citizen in the name of Americanism or security. It is the rise to power of the demagogue who lives on untruth; it is the spreading of fear and the destruction of faith in every level of our society." (From *Worldover Press*)

→*Baptists Speak.* While fully aware of the grave dangers threatening our

to record that 60 persons would welcome such a person as a friend and fellow Christian.

One person said that if offered a cocktail he would be a "good fellow" and drink, while 56 (4 qualifying by "it depends") said they would decline. Twenty-one persons believed that the sale of alcoholic beverages at or near army camps should be regulated, 38 indicated that it should be prohibited, and none voted for unregulated sale.

J.A.C.

country through Communism, we repudiate the implication that Communists have any real influence in our churches, or that any appreciable number of Protestant clergy have been victims of Communist propaganda.

The real fact is that Protestant churches constitute the greatest bulwark against Communism all across the world; that where Protestantism is strongest, democracy and the ideals of freedom are most vigorously upheld.

We deplore the practice of some Congressional committees in releasing to the press unsubstantiated charges and malicious rumors involving American citizens without first weighing the evidence and giving the person charged full opportunity to appear in his own defense.

We would caution members of our churches, and our fellow citizens alike, to receive with great reservation the general charges of Communist activity directed against ministers, government officials, educators and others. We further urge our people to be certain that what they condemn is actually Communism and not merely a social philosophy or political opinion at variance with their own.

(From the report of the Committee on Domestic Situations, Baptist Joint Committee on Public Affairs.)

→*Who Has the Right to Condemn?* There are Communists among us, traitors to the nation and the principle of human freedom . . . None of us is so naive as to deny it. What I do deny is the right of one person to damn another in the public mind by merely accusing him of being a Communist. I deny the right of the public—which means you and me—to strip a person of his good name . . . because another person, without evidence and without proof, accuses him.

(Dr. Robert Clothier, in an address to graduates of Rutgers University upon his retirement as President.) (WP)

→*Risk for Risk.* Risk for risk, for myself I had rather take a chance that some traitors will escape detection than spread abroad a spirit of general suspicion and distrust which accepts rumor and gossip in place of undis- mayed and unintimidated inquiry. I believe that the community is already in process of dissolution where each man begins to eye his neighbor as a possible enemy; where non-conformity with the accepted creed, political as well as religious, is a mark of disaffection; where denunciation without specification or backing, takes the place of evidence; where orthodoxy chokes freedom of dissent; where faith in the eventual supremacy of reason has become so timid that we dare not enter our convictions in the open lists to win or lose.

(Judge Learned Hand.) (WP)

## ON SOCIAL FRONTIERS

*To Study Family Problems.* Community Research Associates announces gifts from the Grant Foundation of New York, the Hill Family Foundation of St. Louis and the Rosenberg Foundation of San Francisco, amounting to \$1,250,000 for the purpose of financing a program "to test and demonstrate methods of prevention and control of family problems." Three typical American communities, Hagerstown, Maryland, (population 70,000); Winona, Minnesota, (population 10,000), and San Mateo, California, (population 300,000), have been selected for the experiment. A previous study of St. Paul, Minnesota, by the same organization showed that six percent of the population was absorbing well over half of all public and private health and welfare funds, and that some form of family-centered treatment is required rather than treatment by various welfare agencies. Problems to be dealt with by the experiment are unsocial youthful behavior, unsocial family behavior, maladjustment mortality, and a composite rate covering an unduplicated count of families and individuals involved in one or more of the categories listed.

\* \* \*

*Germans Share.* Worldover Press reports from Bonn indicate that West German Lutherans, at heavy cost to themselves, have decided that hereafter all U. S. aid from Lutherans will be channeled to Christians in East Germany.

*Heifers to Iran.* On November 19 at Delaware, Ohio, approximately 100 persons attended a dedication service for four heifers and 20 bulls being sent by the Heifer Project, Inc., as one-half shipment of stock to Iran. The other half of the shipment went directly from Wisconsin to New Orleans, La., for export. One of the heifers was the gift of Mrs. Ernest Fremont Tittle, widow of the late famous Methodist minister of Evanston, Illinois.

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### High Press Rates as Censorship

Francis Williams, former editor of the *London Daily Herald*, in a new book, "Transmitting World News" declares that high press rates prevent newspapers and agencies from extending their coverage to many parts of the world. The "chaotic nature of the press rate structure," says Mr. Williams, results in variations of more than 300 percent in the cost of news transmission service for different countries. In some cases it may cost twice as much to send a message one direction as to send it the other. The author calls upon the International Telecommunications Union, an agency of the U.N., to set up a committee to examine the whole question of press telecommunications in the light of international public interest.

J.A.C.

## BOOK REVIEW

*The Destroyer of Jesus; The Life of Herod Antipas, Tetrarch of Galilee*, by Victor E. Harlow. 1953. \$3.50. Modern Publishers, Inc., Oklahoma City, Okla.

This is a book which ought to be read by every minister and layman who is interested in understanding the political, religious and social backgrounds against which both Jesus and John the Baptist carried on their work and met their fates. The author, who is described as a non-professional in the field of Christian beginnings, holds graduate degrees in philosophy and ancient languages. He is currently president of Kingfisher College, a trust with special relations to the department of philosophy and philosophy of religion and ethics at Oklahoma University. In his background is a record as a college instructor, college president, and editor of Harlow's weekly, a journal dealing with politics and government.

The author's thesis is that Herod Antipas, full brother of Archelaus and the only son of Herod the Great who was not in disgrace with his father, and was primarily responsible for the death of both John the Baptist and Jesus. To sustain this thesis he gives the first six chapters of the book to a review of the life of Herod I and the circumstances by which Herod Antipas and Archelaus, sons of the Samaritan Malthake came to power in Judea, neither of whom were desired as rulers by the Jews. Archelaus, who succeeded to the province of Judea, slew 3000 Jews in Jerusalem and in consequence was banished into exile and death by Augustus. The emperor then sent Quirinius to Palestine with Coponius, whom he appointed Roman procurator. Quirinius was instructed to take census of the Jews, as indicated in the New Testament, which resulted in an insurrection led by Judas of Galilee that involved widespread destruction and suffering and caused a revival to Jewish messianism. Out of the revolt of Judas grew the "Zealot" or revolutionary movement that ultimately brought about the destruction of Jerusalem and the dispersion of the Jews. Herod Antipas, as tetrarch of Galilee, where the revolutionary movement was strong, was suspicious of every development that called for change and viewed the preaching of John as but another movement that might result in a popular uprising. When after the death of John, Jesus began preaching and teaching, Herod's suspicious mind could see only another incipient revolutionary movement. Jesus was well aware of Herod's enmity and his changes of residence, warnings to his disciples not to publish his cures, as well as his trips into surrounding areas, were meant to thwart Herod's plans. The Pharisees

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## MATERIAL AID DELINEATED IN FIGURES

Recently the Department of Social Welfare made an analysis of its material aid program for the missionary year 1952-1953. A card file record of the receipt of every parcel is kept which includes date of arrival, town, state, name of church and name of group (if known), name and address of sender, number of parcels and a list of the contents. Also, a record is kept of shipments made to the various fields of need. Such a record tells where and when the shipment was sent, to whom it was addressed, how it was sent, a list of the contents and its weight.

These records for 1952-1953 reveal that the department handled 24,722 pounds or 12.3 tons of goods. Also, the records show that 708 different churches of the brotherhood sent material aid and service gifts to the department for distribution. The churches thus participating represent 38 states; Texas leading with 120 churches, Ohio next with 90, Missouri third with 74 and Indiana fourth with 66. The greatest amount of goods was sent in by CWF groups with churches, Sunday School classes, youth and children's groups also participating.

Distribution of the gifts include large shipments to Korea, Central Europe, all of our foreign mission fields, home mission institutions, leper work in foreign lands and to special needs as the requests have come to the department.

Modes of shipping include ocean freight, parcel post (both domestic and international), as baggage with returning missionaries, by car, by truck and sometimes as personal baggage of one visiting certain fields. Letters of gratitude and the purposes which the gifts have served make another interesting story.

R.E.M.

## WE ARE GROWING OLDER!

Older people constitute the most rapidly growing portion of our population. Since 1900, the total population of the United States has doubled; but the number of persons 65 years and over has almost quadrupled, and is still growing rapidly.

Over the past several years, there has been a wide-spread and increasing concern regarding this increasing number of older people in our nation. The problem of the aging has engaged the attention of medical and social research people, social workers, business and labor leaders, clergymen, educators, government officials and civic leaders in all areas of community activity.

In days gone by it was assumed that if an older adult had economic security in his sunset years he had no further needs and therefore no problems. Modern research reveals that financial se-

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**Labor Sunday—Cont. from P. 1**  
zona, Mississippi, Minnesota, Virginia, and Kansas, not usually regarded as industrial areas.

The sermon titles listed are interesting, and in one or two instances, intriguing. In addition to such titles as "Jesus the Carpenter," "Christianity and Our Daily Bread," and "The Dignity of Labor," were such topics as "Three Stonecutters," "The Sacrament of Labor," "Unconventional Saints," "Unsuspected Idolatry," "The Economic Revolution," and "The Cost of Serving Index."

Each pastor was asked to make suggestions for improving the materials and making better use of the occasion. Among the responses was the suggestion—have the *Worship Bulletin* published by the U.C.M.S. carry the Labor Sunday Message and a responsive reading for the morning worship service; another suggested that the Message is too long for congregational reading and that a good illustration would make it more effective. Another suggested that the materials are "over the heads" of the average congregation. Another urged that Labor Sunday be put at some other time of the year—a change difficult to make in view of its relation to Labor Day, the first Monday in September.

The Department of Social Welfare regards these 92 responses as very heartening in view of tendency of preachers to neglect the making of reports. Another factor which may have affected report was the failure of the report form to be more urgent about sending in reports.

J.A.C.

#### Book Review—Cont. from P. 3

acted as Herod's secret agents to secure evidence and to entrap Jesus, if possible. When Jesus went to Jerusalem for the last Passover and there took possession of the Temple area, an act which Harlow interprets as an attempt to take over the Temple, institute a new regime and inaugurate the "kingdom of God" which he had preached, he committed the overt act for which his enemies had been waiting. He was arrested, not by the Romans, but by the Temple authorities. Pontius Pilate sought in vain to release him, but hearing that he was a Galilean, sent him to Herod, who was then in the city. Herod, as a courtesy to the Roman governor, returned Jesus to Pilate, but under circumstances that made it difficult for Pilate to carry out his desire for acquittal. And when threats were raised to carry the issue to Caesar, Pilate gave in.

New Testament scholars, especially those who take the traditional viewpoint, will not agree with some of Harlow's conclusions, but he has presented a careful, sane and constructive view of the tragedy as it unfolds in the New Testament, making use of such author-

ties as Josephus, upon whom he relies somewhat more confidently than most Biblical scholars, Philo, Dio Cassius, Tacitus, Seutonius, and more modern writers like Guignebert, Schurer, Eissler, Schweitzer, and others. While the reader may not always agree with the author's conclusions he cannot fail to be impressed by the clarity with which the historical circumstances are presented, the careful tracing of the work of both Jesus and John, and the reverent spirit in which the subject is presented. The author makes it clear that he is not discussing the Messianic mission of Jesus, but rather, the unfolding story of his life as it was seen by his contemporaries and as the plot of Herod to destroy Jesus developed step by step.

J.A.C.

#### Growing Older—Cont. from P. 3

curity is only one phase of the problem of the aging. No longer can we circumscribe this area of life's span in terms of "Just old people with old problems." Rather must we think and plan for more and more older people facing long-time problems in today's changing communities.

By 1960 it is estimated that this group will number almost 15 million, and by 1975 almost 20 million. How are these older people to live? What resources do they have? Can we provide jobs for them? How satisfactory are present retirement programs? What does medical science say about the "aging process"? What living arrangements are best suited to their needs? How can they develop new interests in their later years? How should we educate ourselves for approaching old age? These are some of the questions opening up areas for exploration and action on the part of the church in the local community. There is an older adult group to minister to now and there will be one for many years to come with real needs which the Christian church can meet if plans and programs include adequate consideration of the aging.

While a vast body of literature dealing with all phases of this problem has come into being in recent years we suggest here a few which will help to get a group or church started in the study.

*Getting Ready to Retire*, Public Affairs Pamphlet No. 182, 25c, 22 East 38th St., New York; *Aging . . . A Community Problem*, free. Federal Security Agency, Washington 25, D. C.; *Add Life to Their Years* (activity programs in homes for the aged) by Catherine Lee Wahlstrom, \$1.00. Dept. of Publication, NCCC, 120 E. 23rd St., New York 10; *The Fulfillment Years In Christian Education* (A program for older persons), 50c, Div. Christian Education, NCCC, 79 E. Adams St., Chicago 3.

R.E.M.

#### THE SUPREME COURT STUDIES SEGREGATION

Some Monday morning in the next few months the Supreme Court of the United States will announce its decision on five cases that involve segregation in the public schools. In preparation for this decision the Court, on June 8, 1953, requested the lawyers on both sides to gather further material in answer to five questions: 1. Was it the intention of the 14th Amendment to end segregation in the public schools? 2. Did the authors of the Amendment intend to give Congress or the Courts the power to abolish separate schools? 3. Does the Supreme Court have the power to interpret the 14th Amendment as requiring an end to school segregation? 4. If so, has the Court the right to permit a gradual change-over from segregated to integrated schools? 5. How can such a change-over be worked out?

The answers to these questions were given in the December 7-9 hearing before the Court. The Attorney General of the United States has asked the Court to declare segregation unconstitutional, supporting the Negro parents who brought the suits on behalf of their children in the five cases. The attorneys for the local school boards, against whom the suits were first brought, as well as the Attorneys-General of South Carolina, Virginia and Delaware contended that segregation as such is not unconstitutional.

Many observers feel that some members of the Supreme Court, at least, are ready to say that segregation in public schools is unconstitutional. These observers point out that had no change been anticipated in the "separate-but-equal" doctrine the Court would have ruled on the cases last June.

The Court's decision, which ever way it goes, will be of far-reaching importance to the people of the United States. Seventeen states have laws interpreted to mean that separate facilities must be maintained; three other states make separation "permissible." The explosive possibilities of this far-reaching decision offers the churches of every community in the land a unique opportunity to be of service to the common good. This service can be rendered by bringing together groups of citizens to study the pros and cons of the issue, so that they will be aware of the basic contentions of each side before the Court's decision is handed down. Knowledge of the facts is the best antidote to community fear and alarm. As a guide for such a study we recommend "Questions and Answers: The Schools and the Courts," available for 15c from Southern Regional Council, 63 Auburn Avenue N.E., Atlanta 3, Georgia.

L.H.D.